

## CHAPTER V

### INTERESTING HISTORY FURNISHED BY CHAPLAIN STONE'S JOURNAL

**R**EVEREND Hiram Stone was born in the village of Bantan Falls, county of Litchfield, Connecticut July 24, 1824. At the end of his course of studies in a Hartford Seminary, he was admitted on October 2, 1843, to the Holy Orders of Deacons and on November 19, 1854, to the Holy Order of Priests, being at this time the minister of St. John's Church at Essex.

On April 30, 1856, he was appointed missionary to the Territory of Kansas, resigning his ministerial charge on that date and landed at Fort Leavenworth from the steamboat Australia on November 24 of the same year.

On entering upon the duties of a missionary at Leavenworth City, Chaplain Stone found only three church families and the same number of communicants. At the date of his resignation, there were upon the parish register 43 communicants and about an equal number of families; eleven persons had been confirmed, 34 baptisms had been solemnized and there was a Sunday school of about 30 children.

From Chaplain Stone's journal, covering the entire field of his work in Kansas, everything pertaining to the Fort Leavenworth ministry has been extracted and reproduced below. No change in language has been made, only such notes added as will tend toward a recognition of the names mentioned in the journal:

"The organization of the parish was effected in the midst of those dreadful border troubles of Kansas, and its infant years were witness

to a fearful state of society incident to both border life and civil discords hitherto unknown in American history.

"The fields of my army and missionary work being so intimately connected, nearly the same ground is to be gone over in the case of both. The two places were situated but three miles apart, my residence at Leavenworth City being about three years and at Fort Leavenworth, eight years and a half. During this period of eleven and a half years, the church interests of the town and fort were closely interlaced, so that the reminiscences of each were largely associated with my experience. It is thus that in writing my army memoirs of Kansas, that I must begin and close about with those already written of the Church. And a seeming repetition must appear at times as necessary to the separate history of each.

"On leaving Wisconsin for Kansas, as before stated in my church memoirs, I took letters of introduction from Bishop Kemper to officers at Fort Leavenworth. I went by railroad to Jefferson City, Missouri, and there took passage on the Steamer Australia for Fort Leavenworth. The whole country was in agitation over political affairs, and Kansas was the area on which all eyes of North and South were concentrated. Crowds from both sections were flocking to the Territory, and the boat on which I had taken passage was loaded with passengers of opposite political sentiments, some of whom were quite demonstrative in giving expression to these.

"The air seemed full of threatening aspect, and things looked not very inviting to Missionary operations. My first introduction to Kansas was of this nature, as follows: As our Steamer progressed up stream, a settlement upon the right bank of the river came in sight. Passengers gathered on the deck

curious or else anxious to know what town we were approaching. I had observed a man bustling about the deck, apparently a person of some culture but evidently under the influence of strong drink. He rushed up to my side when I said, 'What place are we approaching'? He very brusquely answered, 'Kansas City'. Then he continued, 'You are a clergyman are you not? I answered 'Yes'. 'Of what Church', he asked, 'The Episcopal Church' I replied. Then changing his point of interrogation he asked, 'Where are you from'? From Connecticut, I answered. To which he gave the bluff rejoinder, 'We dont like you.' I replied in substance, I am going to Kansas as a Missionary, and if I mind my own business and do not interfere with others, I suppose that I may be let alone. His reply was, 'you may be, and you may not.' Here the queer colloquial barefaced introduction to my field of labor ceased. But the end was not yet. A short time afterward when settled in Leavenworth City, I met this same man who took board and lodging in the same house with me. He was uniformly courteous, never once alluding to our former meeting. He was a frequent visitor to my room. But on one evening he came to me in great haste, asking the loan of a dollar and a half till the next morning. But not having the exact change I handed him a five dollar bill. The sequel was, I never received a cent of it back again. The person proved to be a Doctor from Virginia by the name of Wibly and a Roman Catholic withal. The event occurring under the circumstances it did, it has been preserved as an incident of my Kansas experiences.

"Landing at Fort Leavenworth November 24th, I went into the garrison. The first person I met and to whom I introduced myself, was Lieut. J. E. B. Stuart, afterwards known as the famous cavalry General in

the Confederate service. I was hospitably entertained by Dr. John M. Coyler, a surgeon in the United States Army.

"We pass on to October, 1859, when I moved up to Fort Leavenworth as Chaplain and took quarters assigned me in the post. A Sunday morning service was established in Chapel, and post school opened to be taught by me three hours in the forenoon. The Vestry had extended to me an invitation to supply St. Paul's Church with an afternoon service during its vacancy, which I did as already described.

"Saturday, December 24th. Received a beautiful China Tea Set as a Christmas gift from Mrs. Maj. David Hunter\* of Fort Leavenworth.

"Tuesday, December 27th, received by mail from G. W. Morris, M. D. of Leavenworth City, \$10 as a Christmas gift. The affairs of the nation were hastening to a bloody crisis in which the State of North Carolina took the lead by seceding from the Union by a vote of its Convention December 20th, at 1:15 o'clock P. M.

"1861. Friday, January 4th. A National Fast observed to-day by Proclamation of James Buchanan, President of the United States, because of the Secession now threatening our Republic with dismemberment. Service in Chapel, and Sermon from Psalm LVII-1.

"Sunday morning, January 6th. Service and Communion; in consequence of the imminent danger now threatening the country and the peril endangering the seat of Government, the entire military force at this post is to leave immediately, for Baltimore, Maryland, by order of General Winfield Scott, Commander-in-chief of the United States Army.

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\* Major and Paymaster; graduate class of 1822; Major General U. S. Volunteers. Died February 2, 1886.

"Sunday July 21st. Service, but no sermon because of rainy day. To-day occurred the first and sanguinary battle of the Civil War at Manassas, Virginia, resulting in the repulse of the Federal troops and opening an awful rupture between the two great sections of our country, the North and the South.

"Thursday afternoon, September 25th. National Fast by proclamation of President Abraham Lincoln, service in Chapel, sermon from I. Peter V. 6.

"Sunday morning, April 13th. Service in Chapel, but no sermon, I being called to offer prayer at the head of the troops on parade at noon, in compliance with a general order by the Secretary of War Hon. E. M. Stanton in consequence of the brilliant Federal victories of Sunday, Monday, and Tuesday of the previous week, resulting in the capture of Island No. 10 on the Mississippi River, and the total rout of the Confederate army at Pittsburg Landing, Tennessee.

"Tuesday, April 24th, 5 o'clock P. M. Attended the funeral of Mr. Hiram Rich, for many years a sutler at this post. Mr. Rich died very suddenly of apoplexy, in the 62nd year of his age.

"Sunday morning, August 31st. Fainted and fell while reading prayers, the remaining service of the day being suspended because of my illness. This sudden indisposition proved to be the premonition of an attack of fever and ague which I have escaped until this time, but the premonitory feelings I have experienced in my system for some months past. To which I may add that this is the only instance in my whole life by which I lost consciousness through fainting or other causes. The chapel is undergoing a thorough refitting, being provided with new seats, chancel-rail, reading-desks, pulpit, carpet and other things requisite to give it quite a churchly appearance.

"1862—Sunday, November 23d. The Rev. Joseph C. Talbot, Missionary Bishop of the Northwest, preached and administered confirmation at this post as elsewhere already mentioned.

"1863—Sunday morning, April 19th. Visitation by Bishop H. W. Lee of Iowa, who preached and confirmed Cornelius A. Logan, M. D.,\* and his wife, Mrs. Zoe Logan, who out of personal regard and in consideration of our former relations, came up from Leavenworth City to receive confirmation.

"Thursday morning, April 30th. Services in chapel, and sermon from Hosea IX-7, the occasion being a national fast by proclamation of President Lincoln.

"Tuesday morning, November 26th. Preached from Phil. IV-6, being a national thanksgiving appointed by President Lincoln.

"1864—Sunday morning, September 11th. Visitation by Bishop Lee of Iowa, who preached in the Chapel from Phil. III-13, afternoon service in the garrison square, the occasion being a national thanksgiving by proclamation of President Lincoln for victories at Atlanta, Ga., and in the harbor of Mobile, Ala., discourse by Bishop.

"Wednesday morning, September 14th. Convention of the diocese assembled at Atchison, the sermon being preached by me from Math. XXVIII-19-20. Dr. F. A. Vail elected Bishop of Kansas in the afternoon, this being the last visit of Bishop Lee to Kansas.

"Thursday morning, December 15th. Attended the consecration of Dr. Vail at Muscatine and took part in the exercises as a delegate of the diocese.

"1865—Sunday morning, January 8th. Rendered

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\* Doctor Logan was appointed minister to Chile in 1874 by President Grant. This appointment was made at the request of his cousin, Senator John A. Logan of Illinois.

the service. Bishop Vail, now on his first visitation to Kansas, making an address.

"Monday morning, February 27th. I am informed by the post commander that an order was received from the Secretary of War Edwin M. Stanton, discharging me from my position as post chaplain. This proves to have been effected by the influence of certain politicians in Kansas who wish to secure positions for personal friends, two Methodist ministers of a decided stripe having been promised the chaplaincy at this post. I am among the last of those holding offices under the government in Kansas who have been removed on similar grounds. This political movement has called out my friends at the post who advise me to remain until the matter can be fairly represented at Washington, meanwhile I am invited by the commander of the post to supply the garrison with religious services the same as before.

"Wednesday, April 5th. Received official announcement that I am *reinstated* in the chaplaincy at this post by the Secretary of War, who, upon being informed concerning the *true state* of the case, *revoked* his order of February 20th.

"The circumstances herewith connected are somewhat remarkable: The matter of my removal had been in the hands of certain political schemers for several months, who having made their requests at Washington, were impatiently awaiting my discharge in order to cancel their obligations by bestowing my position upon another party. In the meantime the whole covert maneuver became disclosed to the great mortification of those implicated.

"So glaring and embarrassed was the position of one chief actor\* that to save himself from insupport-

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\* Major H. H. Heath was an officer of the Volunteer army, which he entered as captain of the 1st Iowa Cavalry in 1861. He was promoted a major in the 7th Cavalry Regi-

able dishonor, he joined my friends in their efforts to secure my reinstatement, and even went so far as to write a personal communication to the Secretary of War withdrawing his application for my removal and asking that I might be reinstated. Others less conspicuous in the matter than he, sought to excuse themselves as best they could, each trying' to lay the blame on the other, exchanging mutual recriminations, and in several instances engendering personal hostilities which will probably never be reconciled. As nearly all the different actors have since professed to have no personal unfriendliness towards me, but on the other hand have shown a desire to secure my friendship, I here forbear to place *hard names* on record, content simply to note the facts and circumstances connected with my discharge and subsequent reinstatement.

"See Appendix for full statement of this matter. To these original notes it may be added, that one of the chief conspirators who made no concession, ended his career soon afterwards by sending a pistol bullet through his brain. Some thought him insane while others considered this last act the *sanest* of his life.\*

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ment of the same state, May 15, 1863, promoted a colonel May 25, 1865, brevetted lieutenant-colonel, colonel, and brigadier general and major general of volunteers March 13, 1865 for gallant and meritorious service during the war and particularly for gallant and meritorious service on the frontier while operating against hostile Indians. Honorably discharged July 1, 1866; died November 14, 1874.

\* Among the prominent leaders of the early days in Kansas was James H. Lane, U. S. Senator and general of militia. He scarcely had landed upon the soil of Kansas when he made his influence felt among the free-staters and at once became a recognized leader. Certain actions in the Senate lost him the confidence of many partisans. This so affected him that he came back to Kansas, and, on the first day of July, 1866, took his life on the Fort Leavenworth reservation.



“Good Friday, April 14th. Morning service, and an ex-tempore discourse from Matt. XXVII-46. On the evening of this day President Lincoln was assassinated in the theatre at Washington City, receiving a pistol shot in his head at the hands of John Wilkes Booth which terminated fatally in a few hours. Simultaneous with this assassination was an attack by a would-be assassin upon Hon. Wm. H. Seward, Secretary of State, who received several stabs in his person, but which fortunately did not prove fatal. The conspiracy which resulted in the above casualties seems to have had its origin with a few desperate characters who were exasperated at the failure of the rebel cause, which was hopelessly lost on the 9th instant when General Robert E. Lee surrendered the Confederate forces to General U. S. Grant of the United States army.

“Easter Sunday, April 16th. Preached II Cor. V-I and administered the Communion; evening by

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Lane was born in Indiana, participated in the Mexican war, was later elected lieutenant-governor of his state and came to Kansas in 1854. He was elected to the Senate upon Kansas becoming a state and re-elected in 1865. Following his re-election he sided with President Johnson regarding certain measures which brought him in opposition to many of his partisan constituents and to the end of his political career.

Lane returned to Kansas in June, 1866, and finding conditions as related, started to return to Washington, but his illness became so serious that at St. Louis his physician advised his return to Kansas, as he was threatened with softening of the brain. He reached the farm of his brother-in-law, Captain McCall, on June 29th. On the first day of the following month while riding with Captain McCall and another gentlemen, and while nearing the reservation farm house on the south, now the site of the U. S. federal penitentiary, he alighted at one of the gates, and exclaiming, “Good-bye, gentleman,” discharged a revolver in his mouth. He lingered until July 11 when he passed into the great beyond.

extempore from I Cor. XV-16-18, the chapel draped in mourning by reason of the assassination of President Lincoln.

"Thursday morning, June 1st. Preached in chapel from Zach. XII-10, the occasion being a national fast appointed by President Andrew Johnson by reason of the death of the late President Lincoln.

"Sunday morning, July 23d. Preached from CXIX-180; during the afternoon Bishop Vail addressed the inmates of the hospital; in the evening in the chapel, a sermon by the Bishop from Mark VI-6."

## CHAPTER VI

### CONCLUDING PERIOD OF CHAPLAIN STONE'S SERVICE AT FORT LEAVENWORTH

**C**HAPLAIN Stone remained at Fort Leavenworth until June, 1868. His ministry was in every way successful as the records testify.

On April 14, 1868, Chaplain Stone asked the authorities to be relieved from further duty at the post. His reason for a transfer to Fort Sully, Dakota, is set forth in the following to the adjutant of the Post:

"This post is of easy access to the city, containing nearly twenty different congregations, and all who desire can have the benefit of religious services. On the other hand Fort Sully is an important post and wholly destitute of religious privileges, and the garrison greatly desire a chaplain. Feeling that my services are much more needed there than here, I respectfully request the above mentioned change."

The post commander forwarded the application to the war department with his approval. In due season an order arrived transferring the chaplain to Fort Sully.

"Sunday morning, May 24th. Preached from Heb. IV-9, this being my *farewell discourse*. I am now in readiness to repair to Fort Sully, having made every preparation for departure, and only wait the arrival of a steamer upward bound that goes as far as my point of destination.

"Before taking leave of Kansas there are various reminiscences which I desire to note as intimately connected with my army experiences. There are also other things relating to church and civil affairs which may come properly under review. My field of labor in Kansas was sadly affected by three

unusual conditions, namely, fierce border troubles arising from slavery, the Civil War which antagonized people otherwise at peace with each other, and the partisan movement causing division among brethren in the church. These combined, rendered my position and surroundings peculiarly anomalous as *not one* of the three conditions often falls to the lot of a missionary in any new field. The interests of the Church, of Religion, and the Civil Government, were involved in these to a lesser or larger extent; and hence the difficulties of my labors *thus far*, were *over and above* what the *average* pioneer encounters. Kansas was a field of peculiar trials and hardships to her early missionaries, and under this complication of affairs was especially so to me. It was my lot to engage in mission work, in army duties and also in *both of these together*. During the war, as also before and afterwards, I extended my labors to individuals, families, and places outlying my station elsewhere. While at Leavenworth I supplied the Fort with various services, and when at the Fort I supplied the city at times likewise. During all my residence between the two places, Kansas was in a disturbed and agitated state, many lawless marauders and desperate characters having concentrated within her borders.

“In the discharge of my labors I passed places where a man or woman had been waylaid, and perhaps murdered but a few hours before or afterwards. Repeatedly I have ridden out on horseback in the night to meet an engagement or answer a call, holding the reins in one hand and a drawn pistol in the other, peering into the darkness, not knowing what was before me. To people of the old States in their safe homes and at their peaceful firesides this may seem somewhat unclerical and strange. But by such

those terrible border times of Kansas can be but little realized or appreciated. In the discharge of my gospel mission and calling, I always thought that self-defense was the duty of everybody, and that I, the same as any other man, had a right to protect myself against a fierce wolf or a human ruffian. Though peacefully disposed, I deemed it proper in times of peril to go armed against assault. In this I had the example of the Good Shephard as my guide. On sending out his disciples, he bid them to go armed with a sword, and such as had not this weapon he instructed to sell his coat and buy one. By this I understand our Saviour to mean that his disciples should *use* the sword in self-defense *if need be*. In my own case I was fortunate in not having to use a weapon against man or beast, neither have I to reproach myself for shrinking from the discharge of duty because of possible harm and threatened dangers.

‘Both of these prowled in that region at that time.

‘My residence in Kansas both as a missionary and as chaplain in the army brought me into acquaintance with many prominent officers, both Federal and Confederate. On the *Union* side were Generals Sherman, Sheridan, Hancock, Harney, Sumner, Sedgwick, Sykes, Curtis, Terry, Hoffman, Hunter, Blunt, Wessels, Stanley, Sturgis, Reno, Wood, Davies\* Meigs, Barry, Easton, Ewing, Grierson, Custer, Card, Dimmick, Sully, Dodge, Steele, and others. On the Secession side were Generals Magruder, Pemberton, J. E. B. Stuart, Lee, Elsey, and Jones.

\*Brigadier-General U. S. Volunteers. This officer was in command of the artillery for the Northern District of Kansas. He had charge of the construction of the Fort Leavenworth defenses in 1864 when Sterling Price threatened the post with his confederate hosts.

“Nearly all of the above named notables attended my chapel service, or on other military occasions. Besides those generals, there was a *much larger number* of officers of inferior rank among my acquaintances, who were deservedly distinguished and whom I remember with pleasure, but whose names are here omitted as too numerous to mention. Here concludes my Kansas Memoirs.

“From the first Parish organization, I have been witness to the entire progress of the Church which has been carried forward on Kansas soil. I am now to bid adieu to the field wherein I have spent eleven years and a half of the very prime and strength of my ministerial life, and shall again cast my lot in a region altogether new, both as to civilization and Christian labor.

“Wednesday evening, June 3, 1868, at 8 o'clock, went on board of the Steamer Agnes, Captain Thomas Scott, commander, taking my family, horse and carriage, and all my worldly goods. It is a noteworthy coincidence that on arriving at Kansas, November 24, 1856, I first touched soil at the landing at Fort Leavenworth, and that in leaving, I stepped aboard a boat from precisely the *identical spot*. In bidding farewell to Kansas, I leave a place full of reminiscences, many of which are sad and many pleasing. For about three years I labored here as a pioneer missionary, and for upwards of eight years and a half as Chaplain in the United States Army. During this time, a State has been organized out of a territorial district, and the Church has effected a Diocesan organization from a Missionary jurisdiction having a Bishop at its head with some twelve clergy canonically resident. I leave all behind, and go to a military post more than 1,000 miles above on the upper Missouri. Farewell Kansas. Whether I shall

ever visit you again, is known only to Him who knows the future as the present."

"As throwing light upon the political condition of Kansas when I was there, the circumstances of my removal will furnish a fair illustration. Under the influence of James H. Lane who became United States Senator, a reign of terror prevailed. Governmental and civil offices and positions were used to further his designs and favor his adherents. Various civilians in government employ were discharged and others promoted, while military offices were conferred at the formation of volunteer regiments, to suit his personal aims and purposes. This applied particularly to Chaplains who were appointed by the governor of the State. Lane was influential in this, and being himself professedly a Methodist, he sought to bestow his favors upon ministers of his denomination. The chaplaincy at Fort Leavenworth was a coveted position and he desired to reward with this some of his favorites. There were some volunteer officers who dabbled in politics and who sought his influence in getting promotion. One of these went to Washington and there engaged some leading politicians in his favor, among whom was Senator James Harlan (of Iowa). These were baited with my position at which bait they readily bit; but as it proved there was a hook beneath, with double point and barb which hooked two ways. The following applications, of which I procured a copy, show the covert game which was being played by an Army officer and a member of Congress. Both documents bore the same date, 'Washington, D. C., September 23, 1864, and were addressed to the Secretary of War. These will speak for themselves:— 'Dear Sir: I have the honor to state, that, in accordance with our understanding of yesterday, relative to the post

chaplaincy at Fort Leavenworth, I have consulted with the Honorable Mr. Harlan, who has recommended the Rev. E. H. Winans, of Iowa, and I respectfully recommend that he be appointed post chaplain of said post, in place of Rev. Mr. Stone, now there. With great respect, your obedient servant,

MAJOR H. H. HEATH.'

'Then follows the other application:

'Dear Sir:

The gentleman mentioned by Major Heath in the accompanying letter is a regular collegiate graduate, stands high in the confidence of the Church, has had experience some years since as a teacher—is married to an excellent lady the niece of Ex-Governor Wright, of Indiana, and of Chief Justice Wright, of Iowa. A better appointment could not be made. Your obedient servant.

(Signed)

JAMES HARLAN.'

'The above applications were referred back to Fort Leavenworth and were acted upon by the post council of which proceeding the following is a true copy: 'Fort Leavenworth, Kansas, January 30, 1865. The council then proceeded to examine a recommendation of Major H. H. Heath for a change in the post chaplaincy which application recommended the Rev. E. H. Winans, of Iowa, to fill the place of Rev. Mr. Stone. The council in consequence of Major Heath having withdrawn his recommendation, agree and earnestly recommend the present Chaplain Mr. Stone be continued as post chaplain.'

'The action of the post council was sent to the Secretary of War, and it was supposed that the matter would end here. But under the influence of the other party the Secretary of War so far yielded as to issue a preëmptory order for my discharge which



order was communicated to me on the morning of February 27, 1865. My friends still advised me to remain until they had made another effort on my behalf. Major McElroy\* at Fort Leavenworth addressed a letter to the wife of Postmaster General Dennison, setting forth the facts of the case and asking her influence in my favor. The following letter received in reply will explain the result:—

‘Washington, March 24, 1865. I imagine you, Major McElroy, very much surprised on receiving a letter from me, instead of my mother.

‘Your pleading in behalf of Mr. Stone, was received by her a few days ago, and the pleasant duty of answering it was left to me, as she left for Columbus Monday before she could hear of the decision of War Department in regard to Mr. Stone. Much credit is due Major Davis, as they say in the newspapers, for his promptness in bringing the case before the authorities and his success in putting it through. Mother gave him your letter and he called tonight to tell me that the order dismissing Mr. Stone was revoked, and the order would be sent tomorrow to that effect. It was considered a very unjust case of course, and as soon as investigation was made things were righted for which I am very glad,—my interest being excited by your appeal.

‘The following is a copy of the original order which gave final settlement of the case:—

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\*Judge Advocate U. S. Volunteers. A cadet at West Point from 1856 to 1858; appointed to the volunteer service from Ohio, of which state he was a native. At the time of this controversy on duty at the Headquarters District of Kansas. His acquaintance with the wife of the Postmaster-General, an Ohio family, gave him an opportunity to serve a friend and to prevent a political outrage.

## WAR DEPARTMENT

ADJUTANT GENERAL'S OFFICE,

*Washington, March 27, 1865.*

COMMANDING OFFICER,

*Fort Leavenworth, Kansas.*

The instructions from this office, dated February 20, 1865, directing the discharge of the Rev. Mr. Stone, employed as post chaplain at Fort Leavenworth, Kansas, are *revoked*.

BY ORDER OF THE SECRETARY OF WAR:

(Signed) S. F. CHALFIN,

*Assistant Adjutant General.'*

"This settled at once and finally the whole matter relating to my dismissal and reinstatement while chaplain in the United States Army. In this I feel that injured innocence was vindicated and that justice ultimately prevailed.

*"Salvo jure"—"Without detriment to the right."*

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## Division Five

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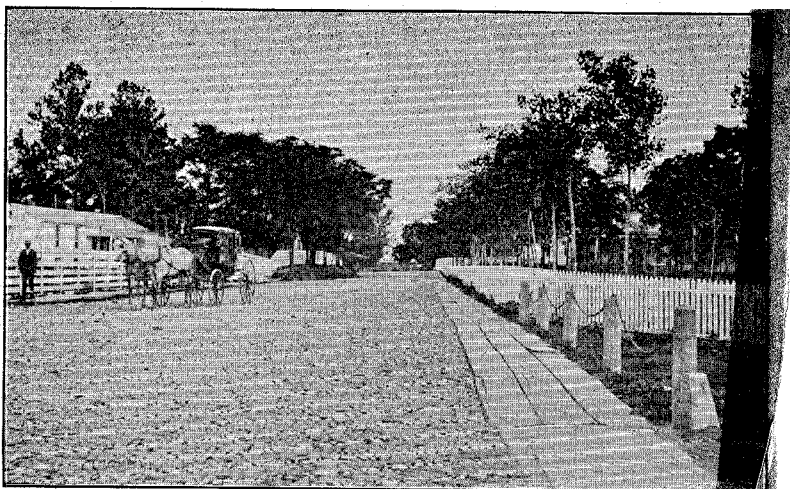
Construction of Post Chapels First  
Authorized in 1866

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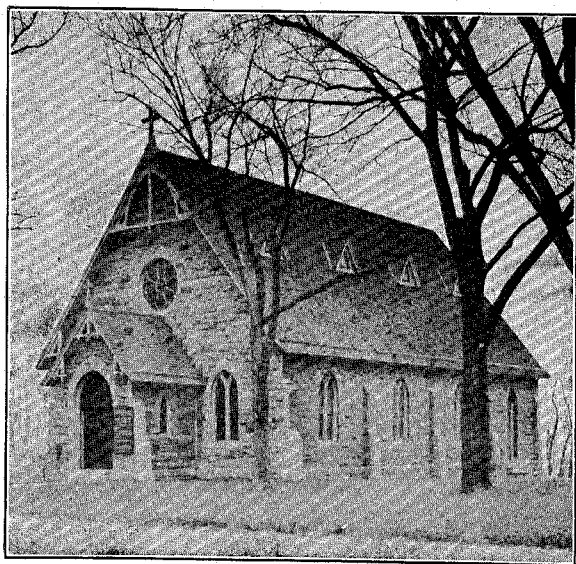
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FIRST POST CHAPEL AND SCHOOL WITH PARSONAGE, ON SCOTT AVENUE  
LOOKING SOUTH. PARSONAGE ON UPPER LEFT SIDE BEHIND ARCH



PRESENT POST CHAPEL

## CHAPTER VII

### ERECTION OF POST CHAPELS NOT AUTHORIZED UNTIL JULY 28, 1866.

**A**LTHOUGH the government provided the post with a chaplain for a greater part of the period since 1838, it failed to authorize any expenditure for the erection of buildings in which to hold divine service until 1866, when such authorization found space in an act reorganizing the army.

Fortunately, the post authorities were enabled to meet the want of such facilities by setting aside, from time to time, such rooms as could be spared.

For a number of years, long prior to 1850, a one story frame building on what is now Scott Avenue, was used for chapel and school purposes. The building occupied a site immediately south of the present post-office building, then used for a parsonage. Mr. Beddow, who came to the post in 1848 states that this was the building so used, while others who came here much later, question this claim. It is believed, however, that as the parsonage was erected immediately south of this building, it is more than probable that Mr. Beddow's claim is correct.\* Somewhere in the fifties the building was vacated and the chapel transferred to a large room in a one-story brick building, where now stands Pope Hall†. For two months in

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\* The building was later turned into officers' quarters and remained standing until about 1877. The author recalls the fact that Lieutenant E. W. Pope, Fifth Infantry, occupied a part of it.

† Pope Hall was named in honor of Colonel James W. Pope, Assistant Quartermaster General, U. S. Army, who, as commandant of the U. S. Military Prison, planned the building and superintended its construction with prison labor.

1854, the room was vacated and used for the first capitol of the territory\*, and on its vacation reoccupied. During this intermission two rooms in the south end of a dragoon barrack, later known as McPherson Hall, were used for chapel purposes. The occupation of the room in the one-story building continued until 1878, when the present chapel, the construction of which began in that year, was occupied.

In 1878 the authorities decided to provide the residents with a chapel worthy of the post. The present chapel was the result. The site was formerly occupied by the post trader's store, conducted by the late Hiram Rich, from 1841 until 1862. The chapel was constructed by authority of General Pope, ex-officio commandant of the U. S. Military Prison, with the labor of its inmates. Colonel Blunt,† "governor" of the Prison, supervised its construction. The corner stone was laid Easter Sunday, May 5, 1878, by Bishop Vail, of the Protestant Episcopal diocese of Kansas. The ceremony of dedication took place November 28, 1878. The placing of tablets upon the walls of the chapel to the memory of deceased officers and enlisted men originated with the late Colonel W. J. Volkmar, Assistant Adjutant General of the

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This he accomplished at a cost to the government of less than \$5000. The building was completed in the fall of 1894 and dedicated to amusement purposes by the Twentieth U. S. Infantry.

\* The act of 1854 organizing the territory of Kansas designated Fort Leavenworth as its temporary capitol. This designation met with such strenuous opposition on behalf of the War Department that Congress later made an appropriation of \$50,000.00 for the erection of an executive building (capitol) at such point as the territorial legislature may have selected as a permanent capitol.

†Colonel Asa P. Blunt, an officer of the Quartermaster's Department, was "governor" and commandant of the prison from 1876 to January 1, 1888. He died October, 4 1889.



army, then serving on the staff of General Pope. The plan was readily approved, and among the first to respond were the officers and men of the Seventh Cavalry. These caused three tablets to be placed in memory of their dead comrades over and on each side of the entrance, within the chapel walls. Later, others followed. To one long identified with the army the reading of these tablets recalls memories and events which prove that the scythe in the hands of Father Time is never at refreshment.

The large tablet to the memory of General Pope\* was placed there by the admirers and friends of the distinguished officer. To one who did much for the cause of religious worship at the post and to whom the garrison is indebted for its beautiful chapel this tribute was well deserved.

The present organ of the chapel, known as the "Sherman-Sheridan Memorial Organ" was secured through subscriptions raised among officers of the army, but more particularly through the congregation. To refresh the author's memory on the subject he wrote General Carle A. Woodruff, with whom the idea of securing such an organ originated. From his response the following is quoted:

"I first spoke to Colonel Townsend, who was in command. I then wrote to Mrs. Sheridan and Miss Sherman and obtained their approval. I now wish I had their letters. I had a circular printed at the military prison, Captain Pope offering to have it done. Sent a circular to every officer who had ever been at Fort Leavenworth, so far as I could ascertain, and asked a contribution of only one dollar each. I remember that three officers responded by sending me ten dollars each. Several sent five dollars and quite

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\*Funds for this purpose were solicited by Captain James W. Pope, commandant of the U. S. Military Prison.

a number two dollars each, and the large majority the one dollar that I asked for but promised to send another dollar if required. Two officers disapproved of the idea."

The organ was manufactured by the Carl Barckhoff Church Organ Company, of Salem, Ohio. It is eight feet wide, five feet deep, and from fourteen to sixteen feet high. The case is made of native hard wood. A similar organ was later built for the chapel of the military prison.

The rites of baptism and marriage ceremonies have taken place by the score within the sacred precincts of this chapel. A call of the roll of those united there in marriage would prove too long, but would be found to contain names of some who have attained professional distinction in the service of their country.

The church-going population of the post has outgrown the limitations of its chapel accommodations. The need for greater capacity has long since been recognized by the local military authorities, followed up by an effort a few years ago resulting in the approval by the war department of an expenditure of \$15,000 for enlargement, but beyond this nothing has been done in the way of remodelment. Chaplain Axton, Eighteenth Infantry, initiated this movement for a larger chapel. At the time the approval of the war department was obtained, he was relieved from duty at the post resulting in an abandonment of the proposition.

The building now used for a post office was the post's parsonage. The late Percival G. Lowe,\*

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\*Percival G. Lowe served in Troop B, First Dragoons from 1849 until 1854. Upon his discharge from the army he was employed by the Quartermaster's Department in positions of trust. Later he settled in Leavenworth county where he rose to a place of honor at the hands of the people. He ser-

author of "Five Years a Dragoon" states that upon his arrival at the post in 1849 this building was so used by Chaplain Leander Ker. Chaplain Stone, who succeeded Ker, occupied the building until 1868 when he left the post for Fort Sully.

It is not known just when the building ceased to be a parsonage, but it is believed to have occurred very early in the seventies, if not in the later sixties, to permit improvements along modern lines for occupancy by Major Wm. McKee Dunn, jr., Second Artillery, an aide to General Pope. The Dunn's lived there until 1883. Their home was the social hub of the garrison. Mrs. Dunn was the daughter of Senator Morrill of Maine and very popular in social circles. The Blaines, Shermans, and many other distinguished families were frequent visitors there. It was in this house General J. J. Coppinger first met Miss Alice, a daughter of the late Senator J. G. Blaine, who later became his wife.

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ved as sheriff of the county and state senator. His book "Five Years a Dragoon," depicts the life of a soldier on the plains in the early 50's. The narrative is written in an interesting vein and its reception by military men at home and abroad has been of a most complimentary character, "furnishing copy of a most desirable kind."



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## Division Six

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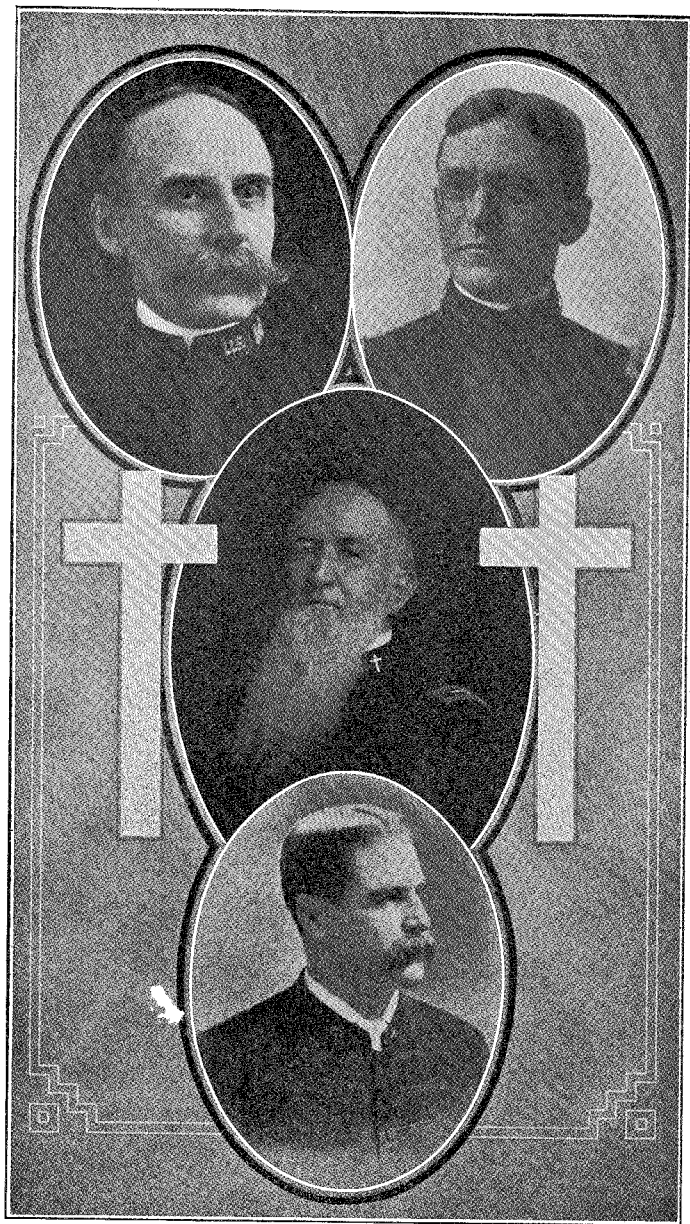
Army Chaplains at the United States  
Military Prison

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CHAPLAIN C. C. PIERCE

CHAPLAIN H. PERCY SILVER

CHAPLAIN J. B. MCCLEERY †

CHAPLAIN T. W. BARRY †



## CHAPTER VIII

### SOMETHING OF THE WORK DONE BY CHAPLAINS AT THE U. S. MILITARY PRISON

**U**PON the establishment of the United States Military Prison in 1875, army chaplains were assigned to the institution but it was some time before the department provided the necessary chapel and school-room accomodations.

Under the rules establishing the prison chaplains were, and are yet, required to submit to the authorities an annual report of their work. While it is not practicable to reproduce all of these reports, nor would they prove interesting, much of them being statistical in their make-up, it is well to reproduce a few extracts covering the first few years of this work. These will give a fair idea of the character of the work required of chaplains serving at the prison. It is the same to-day as yesterday.

Chaplain A. S. Mitchell was assigned to duty at the prison in 1876 and in his first annual report for the period served, makes these comments:

“The want of proper facilities for carrying on my work, viz, a suitable chapel, school-room, and school books, has rendered it impracticable to accomplish, either in the matter of religious or secular instruction, what, under more favorable conditions might reasonably have been anticipated. Yet I feel that my labor has not been in vain, even though the fruits be not apparent as could be desired. A work like this is preëminently a work of faith, and its results are not to be measured by any material standard. The seed of truth may lie long buried before any visible fruits are apparent.

“So far as practicable, I aim to make myself acquainted with the prisoners, and by personal intercourse with them seek to gain their confidence. With very rare exceptions I have found them to be as easily approached and as ready to yield to the power of kindness and sympathy as any other class of men. By thus acquainting myself with them individually, I often obtain an opportunity of speaking a word in season, which may even be more effective for good than any more public ministration.”

Again in his second annual report—1878—Chaplain Mitchell mourns the absence of the facilities so desirable for his work, saying their want has proved a great hindrance to the successful prosecution of his labors. “With the proper facilities for carrying on the work,” he continues, “I might reasonably hope for a largely increased attendance upon the services and obtain much better results.”

In 1881, soon following his inauguration, President Garfield appointed Rev. J. B. McCleery of Kansas, a chaplain in the army, assigning him to duty at the Military Prison to relieve Chaplain Mitchell, who was transferred to a station in Arizona. At the time of his appointment, Chaplain McCleery was serving in the capacity of chaplain at the Kansas State Penitentiary, and thus had experience in the work required at the military prison which fact the department did not fail to recognize when deciding upon his assignment.

At the time of his appointment the prison authorities had provided the institution with chapel and school-room facilities, such as were wanting under Chaplain Mitchell's administration of the religious affairs of the prison, and the cause for the latter's just complaints was no longer present.

That Chaplain McCleery possessed a thorough

knowledge of the work in hand and knew how to deal with it, is amply illustrated in the following extract from his first official report submitted a few months following his assignment to the prison. He makes these observations:

“ . . . In the absence of any precedent, it is a question of what should be said and what left unsaid. Statistics unclothed are but mocking skeletons, and to put them into proper and attractive attire is the one difficult task to him who seeks their utility. As the future worker bases much of his efforts upon knowledge of the past, it is but just that such information as will lead to more perfect adaptation of means to ends be left upon record; hence the value of statistics. There are some things, however, that laugh the maker of figures to scorn, and one of these is the spiritual condition of men. He who ‘searcheth the heart and trieth the reins’ only can tell absolutely, whether a life is hypocritical or genuine.

“ . . . Reformation, then, becomes a prime factor in this prison work problem. To give the results in figures, during the seven years’ life of the prison, of the chaplains’ department looking toward the problem mentioned, is a human impossibility. It can only be hypothicated, and much of that might be wide of subsequent evidence. The chief difficulty in dealing with this class of men is to reach them. First, because so many of them have no foundation on which to build a moral character; and, secondly, because they studiously avoid coming in contact with those persons and ideas that lead in that direction. A character once molded and chrystalized is very difficult to reconstruct, and the character of boys in this country, for law or against it, in principle is fixed years before their majority. For instance, as

near as we can estimate, 30 per cent, is the weekly average of attendance on divine service here during the fiscal year just closed. Add to that 15 per cent of Roman Catholics, who attend their own service, which is held monthly, and you have a total of 45 per cent. Now, what per cent of all go away determined to reform is beyond our ken. Those who attend are good listeners, and if it does not savor too much of the ego, am constrained to say that I believe many are benefitted, and will henceforth be found among the better citizenship of the country.

“Strong drink with its kindred evils is the leading potentiality in populating this institution. Two years (less the commutation) of enforced prohibition does a good work for many of these men. The appetite is in some measure put under control, and their conscience awakened to what they have been, and what they may be. Just how far compulsory treatment for mental, moral and physical aberrations should be carried on is one of the questions in debate. Those who have intelligently studied it, both in theory and practice, are the strongest advocates of humane, but rigorous, measures. The gingerly methods, while no more humane, are destructive of discipline, without which such institutions become fertile fields for intrigue and vice.”

The desire of many of the post's residents to attend divine service at the prison chapel during Chaplain McCleery's ministration, whose oratorical gifts and forceful sermons had given him a state-wide reputation before his entry into the army, caused the prison authorities to enlarge the chapel accommodations so as to permit their attendance. A large gallery was constructed so as to separate the outside congregation from the prisoners and to facilitate direct entrance from outside the walls. This arrange-

ment worked splendidly. While the service was of the simplest character, the chaplain's sermons were the attraction and the garrison flocked to hear him. It was often remarked during his ministration at the prison that while the service at the post chapel was only lightly attended, the capacity of the prison chapel, large as it was, was taxed to its limits; conclusive evidence that divine service conducted along lines to meet the "masses", irrespective of rank, station or wealth, will attract large congregations. It proved, too, that army men will fill any place of worship within a military station if the service is made attractive, not that it should be imposing, but the sermons of a kind to be easily understood and form a discussion of current topics illustrative of some religious problem. Chaplain McCleery knew how to meet this requirement.

The chaplain filled this post for more than ten years. The author, who enjoyed his intimate acquaintance, knows of numerous instances where former inmates of the prison were much benefitted because of their contact with him; men who have gone out of prison with a better appreciation of their fellowmen; who engaged in business and mechanical pursuits and lived to enjoy the respect of their neighbors.

Chaplain McCleery was transferred from here to Fort Logan, Colorado, a new post, which had been completed only a short time previous. There he remained until his retirement from the army. His death occurred suddenly at Fort Sheridan, Illinois, March 6, 1903.

Chaplain McCleery was an American in every sense of the word. Neither rank nor riches had any influence upon him and his work. He was a man of the people and his early struggles to reach a top

rung of the ministerial ladder was, indeed, a task to try his soul. But he continued ever hoping that the future would bring its reward. Who, that had the pleasure to know him, can say, it didn't? His popularity among all classes in the army furnished the proof. Had he remained in the ministry in civil life, his elevation to a high place in the "Christian" denomination was certain. He possessed executive ability and ambition. In the army he was limited by law to the post he held, and while it gave no encouragement for the future, the government obtained his best efforts and what more can any one do to meet the promise made by his obligation so to serve?

Post Chaplain C. C. Pierce, U. S. Army, then stationed at Fort Supply, Indian Territory, succeeded to the post made vacant by Chaplain McCleery's transfer in 1891 and remained on that duty until the prison's abandonment July, 1895. He was then transferred to Fort Apache, Arizona. Reference to Chaplain Pierce has already been made in a previous chapter.

Upon the abandonment of the military prison and the establishment of a United States Penitentiary under the control of the Department of Justice, the general public was excluded from divine service in the prison chapel. Rev. B. Cade of North Carolina, was the first chaplain under its new control. He was succeeded by Rev. J. F. Leavitt, of Leavenworth, who is its chaplain at this writing.

Early in 1906 the prison was abandoned as a civil institution, transferred back to the War Department and the United States Military Prison reestablished. An assignment of chaplains then followed and the following have so served:

Chaplain Percy H. Silver, Thirteenth Cavalry, to February 28, 1909.

Chaplain Francis B. Doherty, Seventeenth Infantry.

Chaplain John A. Ferry, Tenth Infantry.

Chaplain Silver has since resigned from the army and now holds an important post under the direction of the Board of American Missions of the Protestant Episcopal church. He was a popular minister. Frequently he held services at the post chapel in the absence of a regular chaplain and did much to improve conditions of the church. He secured the organization of an Altar Guild, (reference to which will be made in a subsequent chapter), which has done much to build up the affairs of the local chapel.

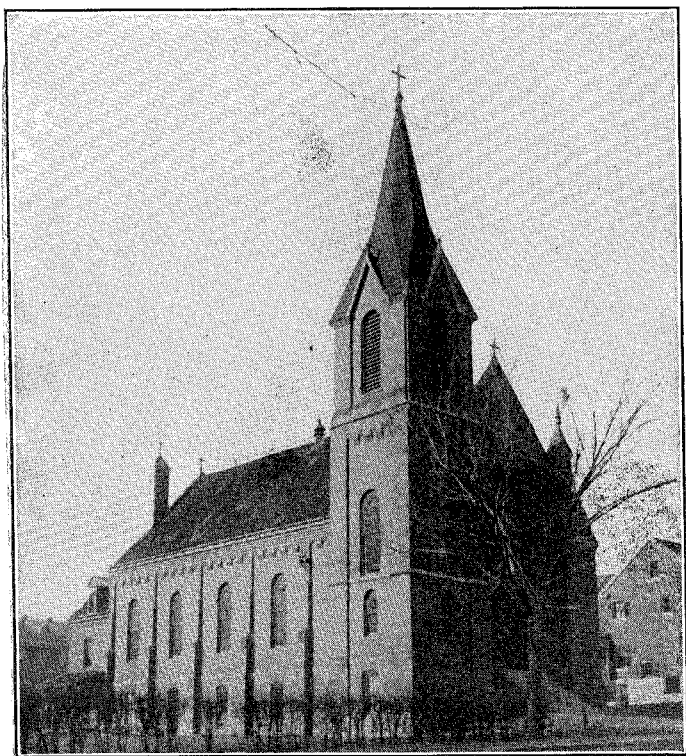
The necessities of the service required that Chaplain Silver be relieved, and join his regiment, under orders for service in the Phillippines. He was relieved by Chaplain Francis B. Doherty, Seventeenth Infantry, who remained here until August 9, 1910, and he in turn was relieved by Chaplain John A. Ferry, Tenth Infantry, the present incumbent.

The two last named clergymen are of the Roman Catholic faith and the first army chaplains of that faith assigned to service at Fort Leavenworth.









PRESENT CATHOLIC CHURCH

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## Division Seven

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### The Roman Catholic Congregation

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